

COMFORT  
TO THE  
AFFLICTED.  
DELIVERED IN A  
SERMON preached at PAULS-  
Crosse the xxi. day of May,  
M. D C. X X VI.

*Being the last Sunday in Easter Term.*

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By ANTHONY FAWKENER, Mast. of Arts,  
of Jesus Colledge in OXFORD.

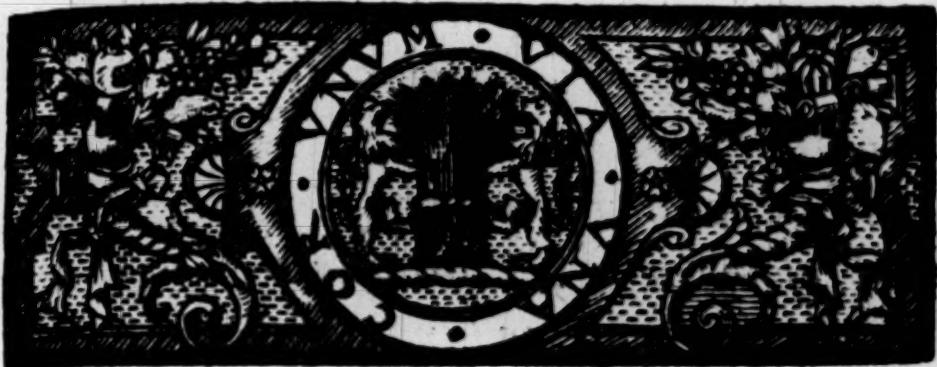
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To the right Worshopfull, Master  
EVERARD FAWKENER, my bene-  
fiscent good Vnkle; Grace, mercy  
and peace in Christ  
Iesus.

SIR,



T is the providence of Nature, to necessitate a retribution of her gifts unto her self. Her matter shee lends, neuer fayles her; it may indeed be in some sort corrupted, but no way annihilated. Though man be corrupted, nature looseth no substance; but what was lately hers in a humane body, will still be hers though but in dust and ashes. If nature can be so frugall to saue her owne, tis pity that piety should be a looser. The riuers restore unto the Ocean

A 2 what

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## THE EPISTLE.

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what they have received from her, themselves :  
And by an imitating gratitude, wee are bound to  
devote our selves to the sources of our fortunes.  
As of the passed, you are (next God) the patron  
of my succeding happiness : Wherefore in  
stead of my selfe, I am bold to present unto  
you this off-spring, and indeed (in respect of so  
generall an audience) my first borne : which  
according to the Law, I have already dedicated  
unto the Lord. A worke of purpose proportioned  
to the hearers benefit, not a Criticks censure.  
So plaine, that the simple may understand ; and  
yet (I hope) not altogether so unpolished, that  
the friendly and iudiciously curious may scorne  
it. Briefly, what I have consecrated to God, I  
may boldly present to man. Therefore in con-  
fidence of your imitation of him in accepting a  
good will, I rest

Your Nephew, in all Christian dutie

to be commanded,

ANTONY FAWKENER.

S. R.



# A SERMON PREACHED AT Pauls-Crosse.

JOB 19.21.

*Hau pitie upon me, hau pitie upon me, ( O yee my  
friends ) for the hand of God hath touched mee.*



S the great Vniuerse, so the small World, *Man* is composed of, and diuided into two parts; Spirit and Body. The soule exprefseth creatures immateriall; Angells: The body is the character of things materiall and corporall. The world was pure till man fell: the sinne of the little world cursed the greate one. No soonet was *Adam* found guilty, but the earth was cursed, and that receiued

B punishment

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*A Sermon preached*


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punishment before the delinquent : yet not for its owne, but his sake. Man sinned, not the earth; the earth was cursed, not for its owne, but mans punishment : The ground must be cursed ere man can be punished : the earth must be barren, ere *Adam* can sweat. As of sinne, so is man the chiefe subiect of calamitie; each creature else for his sake, he for his owne. Their punishment is not theirs, but his; and their vnhappinesse onely in order to his misery. The earth indeed was curst, man more; barrennesse seised on it, death on him.

*Rarò antecedentem scelestum  
Deseruit pede pæna claudo.*

Punishment is light-footed, and will as soone reuenge God, as man can iniure him. Transgredion is sometimes punished with the obiect it desires. *Adam* indecde by eating the forbidden fruir, knew good and euill; but 'twas a lamentable knowledge. He knew euill, but first in himselfe: the first science he had, was of his owne infirmity; for, *He saw that he was naked. Gen. 3.7.* Sometimes 'tis punish't by the contrary : *Adam* would no sooner haue beene as God, but he was as man; ambitious to be equall with the Almighty, he became inferiour to himselfe. By his owne power he would haue liued for euer, and therefore died presently; for, *By sinne death entred into the world.* Loe then ! he was no sooner sinfull; than miserable; no sooner the subiect of transgression, than of affliction. As then we deriue sinne from our parents, so it's punishment, and misery is as much *ex traduce* as guilt. What man then liues and oft-times sinnes

not?

not what man oft-times sinnes, and is not sometimes scourged? As then our affliction may be common, so our compunction should be mutuall. Our brother is corrected to day, to morrow may be our course: *Job* was afflicted in this Chapter, he knew his friends might be ere long (as indeed they were in the last Chapter, where he was faine to sacrifice for them:) and therefore exhorts them to bestow that vpon him in his calamitie, which they would be glad to beg of him in theirs; at least, that weake mercy of commiseration, and that small solace, Pitie.

*Hane pitie upon me, hane pitie upon me &c.*

Man and wife are one by a matrimoniall vniōn; Body and Soule make one by a naturall constitutiōn. Each man hath in himselfe a state Oeconomical; *Eue* was married to *Adam*, the Body to the Soule. *Adam* then is both *Adam* and *Eue*, Soule and Body. The Serpent first beguiled *Eue*, then shee *Adam*: Vanity first cheats sense, then shee deceiuers the soule. As both haue sinned, so both are punished in the same order: First *Eue* was chidden, then *Adam*. First the body is punished in this world, then the soule in the life to come. The whole world of man transgressed in its parts; *Adam* and *Eue*, who were it: and, by a law of partie, each of them is punished in their parts; soule and body, which make vp them. The whole man then is afflicted in his parts: looke but vpon this verse, and behold this afflicted man. My Text is the Embleme of a wretched wight, where by a method Syntheticall, the sacred limmer proceeds.

from the parts to the whole. First, there are two petitions correspondent to two parts: *Hauē pitie vpon me*: and againe, *Hauē pitie vpon me*. Pitie my body, pitie my soule: Both grounded vpon foure implicite reasons; two taken *à Posse*; for you may doe it, because 'tis Easie and Lawfull: and two *à Debito*; for you must doe it, because 'tis commanded by Nature and by God. Secondly, the parties petitioned, *O yee my friends*. Thirdly, the reasons expressed on the petitioners part, moouing and perswading to the grant of his request; which in generall are three: 1. taken from the causes of his affliction, which here are two; Instrumentall, *s. The hand*: prime Efficient, *s. Of God*. 2. taken from the action concrete, with its manner, *s. Hath touched*. 3. from the patient; the whole man, and but a fraile man, *s. Mee*.

First then of the double petition: *Hauē pitie vpon me, hauē pitie vpon me*. Such was the loue of God to vs, that he would not make vs according to any image, but his owne: he would haue had vs no sooner men than sonnes; and the Creator vouchsafed to be the prototype of his creature. Yet the madnesse of our ambition fluttered to soare aboue the wisdome of his mercie: *Cælum ipsum petimus stultitia*. To be dust and ashes, was as much as by our owne nature we could be; yet to be but a little inferiour to God, was to be lesse than wee would be. How faine we would haue beene as God himselfe! and nothing could satisfie the stupide pride of our finite nature, saue to be absolutely equall with an infinite essence. So foolish was our

first

first rebellion, that nothing could be the obiect of its aime, sauē the vanitie of a contradiction. Thus in defacing his image, we vncreated his worke, and by the defect of a new creation, made our selues what he made vs not. Now, if he that is not with him, be against him ; he that is not like him, is so dislike him, that hee is contrarie. As then we walked stubbornely against him, so hath he walked stubbornely against vs, reuenging our dislike of his likenesse, and by his iustice punishing the contempt of his mercy. So that now our miserie is squared to our happinesse, and our sense as naturally admits the obiect that it hates, as that it likes. The eye can as easily see a ghastly pale, as a pleasing white ; our flesh may be as soone scorched with heate, as recreated by a refreshing luke-warmth. The eare can as properly heare the Toade as the Nightingale, and all our senses receiue as naturally punishments as their bles-sings. Nor is the soule exempted from this affliction, but must haue as great a share with the body in miserie as it had in sinne ; which though it haue not sense, it may haue a compassion and a fellow-feeling by the vertue of its vnion. It willes the wel-fare of its nearest neighbour, the body ; which being tortur'd its desire is crossed, and the contradic-tion of the will is the tartest punishment of the soule. My Text is compassed with the complaint of this double affliction, as the man of the Text (Job) is with the miserie it selfe ; He cries out in the 20. verse, *My bone cleaueth to my skin, and I haue escaped with the skin of my teeth.* Loe the distresse of

*Aqu in de ani-  
ma. q. vlt.*

his bodie. Againe he expostulates in the 22. verse, *why doe you persecute me as God, and are not satisfied with my flesh?* Loe here the anguish of his soule. This double affliction then may well require a two-fold petition for a two-fold commiseration; *Hauē pitie vpon me, hauē &c.* Thus farre the petition hath respected the two-fold subiect of calamitic. Now, because that request is neuer peremptorie, which intercedes by the mediation of reason, 'tis best we should a-while haue respect vnto the foure implicite reasons; two taken *à Posse*, for 'tis easie and lawfull; and two *à Debito*, for 'tis commanded by Nature and God. And first of the first, Tis easie. To be bad when there is a possibility for vs to be good, argues a neglect; to be bad when it is easie to be good, inferres a voluntarie rebellion. It would be an vnnaturall contumacie to struggle against an offred vertue, and a studdied sinne to be vicious with difficulty. Teares are as easie as affection, and compassion as common as loue. If our friend be well, we must needes ioy, and if he be ill, by the same necessitie we must weepe: "Οὐτωκον δὲ πάσαις χαραγμοῖς λύθηται φύσις. If we can ioy, we can grieue; teares are common to both, and each of them equally challenge a compassion. As easily as we can embrace, we can pitie; and be with as little difficultie compassionate, as passionate. It is a trouble to be hard hearted, and it was more paine for *Joseph* to refraine himselfe than to weepe, *Gen. 45.1.* Tis no labour to be pitifull; for they that are weakest, are most inclined to it; Women. *Pharaoh*, that could ride in a Chariot, was hard hearted; but

*Easie.*

*Xenoph: hist.  
græc.lib.7.*

his

his daughter, a Virgin, not capable of labour, had compassion vpon *Moses*. The men were dogged that could striue against commiseration, and those children of Israel which wept at Christs death, were the Daughters of Ierusalem. So easie it is for that sex to pitie, which by its nature is not of force to rebell against its nature. Pitie then is our owne, for it is ingrafted; tis harder to be stonie than relenting, and a prodigie to be cruel, none to be mercifull. *Kai* γέ τὸ παιῶνα συμῖα τῆς τῆς Θεᾶς καὶ μόνης δοξῆς θυσία μωρος, τὸ δὲ αὐτοῦ καὶ συμπάθειαν εἰς τὸν πλησίον ἐνδοξεῖσθαι τελέσθαι. οὐ δη καὶ τὸ αὐτοῦ δοξῆς ωραίων περιτελέσθαι. *Athanasius* tells vs that signes and miracles are the onely effects of Gods power, but loue and compassion are the naturall fruits of mans will. So that we need not take paines to entertaine lenitie, sith 'tis in our owne power to be mercifull. Thus condolencie is so properly, so genuinely ours, that we can hardly be vnmercifull; and therefore in the fable of *Lycaon*, the Poet iudiciously makes it the miraculous worke of a strange metamorphosis, for a man to become a Wolfe. We are so our selues when we are compassionate, that when we are vnmercifull we are not our selues. Οὐδὲντος τοις τοις θεοῖς αὐτοφατεὶς γένονται. *Athanasius ad Antioch. q. 118.* Hardnesse of heart is not the worke of the creation, but of the Deuill; and crueltie alwaies followes either a base or a domineering distemperature. The proud cannot brooke pitie, supposing all, saue themselues ( who are <sup>30.</sup> *Art. 2.* worst ) worthy of punishment. He that is iniured is an enemie to it, for he imagines reuenge; and he that is iniurious, for he is only intent on malice.

Briefly,

Briefly, it is a stranger to the fearlesse, desperate and the cowardly fearefull : the one is so carelesse of himselfe, that he forgets to pitie another; the other is so carefull of himselfe, that he hath no leisure to pitie another. Loe here the quintaine, the troupe of the Deuill; Pride, Reuenge, Malice, Despaire, and Feare; the lame and crooked nurses of vnmercifulnesse. The defects of nature are the sources of crueltie, and the distemperatures of the soule, the sole enemis of compassion. Yet ( good God ) how well we could be ought but what we are ! we could performe any thing saue our taske, and be easily compassionate if it were not easie. Thus doe we warre against pietie ; chusing rather to be vicious with difficultie, than vertuous with ease. Rather than we will be good, we will sweate to be bad ; and by a mis-guided election, rather seeke a Viper which we know will sting vs, than receiue any refection which we know will nourish vs. Thus when God offers vs bread, we choose a stone; he giues vs a fish, and we aske a serpent. But stay : our nature is so bad, that it will be good, though but by its owne iustification. Rather than our iudgements shall faile, our inuentions shall preuadicate. Malignant mindes must be constant, though against reason; and will striue to prooue that bad, which they cannot indure should be stiled good. Tis no argument ( they'l say ) to prooue compassion good, because tis easie ; for so most sins should be iustified. The answer to which, drawes vs to the consideration of the second reason; for tis not barely easie, but withall iustifiable : 'tis Lawfull.

Τῶ θεῶ αὐτὸς δικαῖος, νόμονος ἀριστερές. Tis Xenophons Lawfull.  
 judgement: what is iust, is lawfull; and what is reasonable, is iust. Vertue is measured by reason, and hath principally its nature from election. Reason is a diuine gift, though it be naturall, and can aswell make a vertue, as sense a vice. The flesh is weake; I but the spirit is willing: an intemperate body may desire badly: but a well guided soule makes the action vertuous. Mercie, as a sensitue passion, may be meere triuiall and idle: Mercie, as a motion of the minde, guided by reason, is a beautifull vertue. Now because vertue hath its extreames, and the Deuill can turne himselfe from blacke to white; from the extreame to appeare the meane; from the Prince of darknesse to se me an Angell of light: we must seeke how to finde the meane, and refuse the extreames; to entertaine the Angell, and cast out the Deuill. To the performance of which, we must first define Pitie, shewing what it is; then, manifest the persons whom it respects. But before we proceede to define, let Logicke moderate vs; for because of the ambiguous terme *Misericordia*, Mercie, tis best to diuide. Tis taken then two waies, as only intimating commiseration, or withall implying succour. S. Grego-  
 rie makes the diuision, and proportions fit termes <sup>In 4. Psalm.</sup> <sub>panitur.</sub> to the diuiding members. *Per misericordiam miserentis affectum intelligimus, per miserationem vero misericordiae exhibitionem signamus.* The word is either taken for a naked pitie, onely commiserating misfortunes, without giuing relief: or for a compassion attended with a beneficence, which im-

plies an actuall exhibition of succour. The first is most properly meant in my Text, the second is a naturall consequent: both may be handled; but to auoyde confusion and tediousnesse, the first onely in the doctrine.

*S. Aug. de ciu. dei, lib. 9. cap. 5.* Pitie then is defined to be *Alienæ miseriae in corde nostro compaſſio*, a deepe and hearty fellow-feeling of anothers miserie. From which obserue these foure Canons. First, there must be a feeling or sorrow. Thus in the extremity of commiseration the Prophet cryeth, *My bowells shall sound like an Harpe for Moab, & mine inward parts for Kirharesh;* *Isay. 16.11.* Secondly, there must be a fellow-feeling; compassion as well as passion: for we must *flere cum flentibus*; weepe with those that weepe, *Rom. 12.15.* Thirdly, we must haue a respect to Misericordie; *Misericordia propria sedes miseria est*, saith S. *Bernard*: Felicitie requires no pitie, but miserie is the only seate of mercy. Lastly, it must be *Alienæ miseriae*, of anothers unhappines. Our pitie hath respect to others, not our selues; and if we are sad for our own miserie, 'tis *Dolor*, not *Compaſſio*; Anguish, not Pitie. Sothen, if we haue not feeling, we are not passionate; if we haue not fellow-feeling, we are not compassionate. The definition then includes a respect, & that respect brings vs to the persons. The consideration of whom swayes the ballance, and makes our pitie either friuolous or discreet. Now the persons to be pitied, are to be considered in respect of their coniunction to the parties pitying: The coniunction may be three-fold, 1. Naturall, as of a Kinsman to a Kinsman; 2. Ciuill, as of a Countriman

Countriman to a Countriman; 3. Spirituall, as of a Christian to a Christian. We ought indeede to pitie all, but these *per primis*. Charitic begins at home: we owe it to each man, but first to the nearest. Vertue and Grace ('tis *Aquin* as his simile) imitate Nature; the fire first warmes what is like it, and next it. The ayre can sooner participate of the fires heate, than the water; and the flame soonest heats that which naturally is most propense and inclining to warmth. So though our Compassion extends to all, it first respects the nearest. Religion and policie prescribe an order to our loue, and naturally our affection is as neere as nature. *Putto in Cant. Tom. 3.*  
*quidem esse vim charitatis unam, multas tamen habere causas & multos ordines diligendi,* saith S. *Origen.* We may loue, and consequently pitie, all; yet some first and most, and one commiseration may haue diuers degrees. The beautifull and deformed may be both beloued, yet the fairest best: I may commiserate a friends case, yea and an enemies too, yet my friends first. *Joseph* fed all Egypt, but he placed his father and his brethren in the best of the land, *Gen. 47.11.* He sold foode to the Egyptians, *verse 14.* but hee nourished them; *vers. 12.* S. *Paul* suffered persecution for the Gentiles, but he could wish himselfe separated from Christ for his bretheren his kinsmen according to the flesh, *Rom. 9.3.* *Israel* was commanded to entertaine strangers gently, *Levit. 19.33.* but they wept bitterly for the destruction of their countrimen the Beniamites; *Judg. 21.2.* *David* indeed pitied and reuenged the

*2. Sam. 21.3.*

Gen. 19.4.6.

Gen. 21.10.11.

sojourning Iebusites: But *Jeremy* compiled a whole booke of *Lamentations* for his nativie City Ierusalem. Briefly, *Abraham* may be kinde to *Hagar*, but he must loue *Sarah*. It was gricuous in his sight to part with *Ishmael*, yet he must not be heire with his sonne *Isaack*: *For we must doe good to all men, but specially to those that are of the houſhould of faith*, Gal. 6.10. These three things then, Religion, Kindred, and Country, claime the first title in our affection, and consequently in our compassion; and that commiseration which orderly respects them, is naturall, lawfull, and sanctified. These indeed inferre a priority in mercy, but insinuate not so clearly the legitimacy of Pitie it selfe. Now this lawfulness we may collect from the motiues to commiseration, and the causes of affliction. The motiues are of two sorts, 1. *A parte miserenſis*, 2. *à parte eius cuius miseremur*: the one is grounded in the party pitying, the other proceeds from the person pitied. The causes of compassion, in respect of the person pitying, are threc: 1. *Dilectio*. 2. *Coniunctio*. 3. *Assimilatio*: Loue, Kindred and equalitie, or likenesse. The first is Loue: There is a body as well by loue as by nature; the difference is, that two naturall bodies make but one by friendship. As one naturall body hath onely its owne ſense, ſo two bodies, made one by friendſhip, hath but one feeling. So that pitie is as naturall as ſense, and compassion as proper to friends as paſſion to men. All things are common amongst friends; then ſo is miserie: for affliction is as ſelfe-communicatiue as happiness. *My friend is as mine*

*owne*

owne soule, Deut. 13.6. Thus if I loue my friend, I am but *penè alter*, scarce another; so that I account his paine my griefe, and what he vndergoes properly, I must suffer, at least by reputation. The second motiue is *Coniunction* and *nearenesse*; which we haue before touched. The third is *Assimilation* or *likenesse*. If the winde can scatter dust, then *à simili*, why cannot the breath of Gods nostrills scatter vs which are but dust? If one man be in miserie, we are men too, & but men, and may be iust so afflicted. *Et as parentum peior auis*---- we are all no better than our brethren; not so good as our fathers. If they be punished, so may we; if bad be scourged, why should worse looke for happiness? If *Job* be punished, why may not his friends be tormented? *Saul* persecutes *Dauid*; and what *Supersedeas* hath hee, but that for all that the Philistims may scorne him? *Jacob* was as wise, as aged, and pitied the Shechemites his neighbours, knowing that the rest of his neighbours might ere long haue had cause to pitie him: If the inhabitants of the land should haue gathered themselues together against him being few in number, and so he and his house should haue beene destroyed, Gen. 34.30. If then we pitie others, we put our compassion to vse; we lend our mercie to our owne profit, and onely store it to receiue it at neede. Thus our mercie reflects vpon vs, and our compassion to others includes as much respect to our selues as them. Now if we should onely pitie them for our owne sakes, it would be *Philautie*, not *Charitie*; a selfe-affection, not a brotherly compassion. There

C 3 must

must be then *causa agravata*, as well as *causa exculpata*; The obiect must impell to, as much as we in our selues can be mooued to grant. So that we must weigh the motiues, aswell in respect of the partie pitied, as the partie pitying. Now that motiue is onely one, Miserie; which in respect of the person, its subiect, is two-fold. Involuntary; which befalls vs against our will: and voluntarie, which in some manner takes ground from our owne consent. Involuntarie vnhappinesse is of two sorts; Either Naturall, when any defect is in and by Nature: as blindnesse, lamenesse, and such like imperfections vnauidable: Or casuall, as when from any thing we expect good, and it happens euill. So *Job* s children met to be familiar and merry together, and the house fell vpon them. So *Mephibosbeth* in hast to be saued, was lamed. These two sorts of vnhappinesse, may iustly challenge pitie. Wherfore Christ had compassion vpon the blinde man, *John* 9.6. and *David* vpon lame *Mephibosbeth*, *2.Sam.*9.10. Now our calamitie may be termed voluntary two wayes; *Ratione non cuitationis, & ratione electionis in causa*. Eynther in not auoyding it when we may; as when either by contempt or neglect we runne head-long into any imminent danger: Or in willing vnhappinesse in its cause; which is, when we will the cause of miseric; for so consequently we will miserie it selfe. He that eates knowne poyson, doth in some manner desire sicknesse. He that wills the transgression of the law, willes consequently the punishment. He that must needs sin, must needs die; and he that willes

*Job* 1.  
*2.Sam.*4.4.

*Aqui.* 22*e.g.*  
*39. Art.* 1.

willes the one, desires the other. Israel will die if they will sin: wherfore God ( as it were wondring at their vnnaturall desire ) askes them not why they will sinne, but why they will die, *Ezskiel 33.* 11. So these two sorts are so farre from moouing to pitie, that they excite to punishment. So then, all poore are not alike to be pitied. *Cain* was a wanderer, so was *Jacob*: but *Cain* a Vagabond, *Jacob* a Pilgrim; the one to be punished, the other to be relieved. He that will not auoide an apparent affliction, is worthy to receiue it. And if *Shimei* wil 1. King. 2. 37. not keepe his bounds, but rashly goe ouer the riuere <sup>16.</sup> Kidron, good reason hee should be smitten that he die. *Bona est misericordia, sed non debet esse contra iudicium*, saith S. Augustine. Mercy is good, but then inordinate, when against iustice. We know by the immutable decree of God, that bloud is to be shed for bloud: If then the murtherer will needs be glutted with bloud, let him buy it with the payment of his owne; and receiue what consequently he wills, the punishment. His bloud shall be Deut. 19. 21. vpon him, and our eie must not pitie him. Notwithstanding, voluntarie affliction doth not alwayes exclude commiseration, but only, or at least chiefly when it is offensive to Iustice. *Miserere mei, non quia dignus, sed quia inops & pauper sum ego. Iustitia meritum querit, misericordia miseriam intuetur. Veram misericordia non iudicat, sed afficit.* Thus S. Bernard teacheth how to aske mercy by his owne petition. Haue compassion ( saith he ) vpon me, not because I deserue it, but because I want it.

Iustice

Justice lookes for merit; Mercie takes notice of miserie; and true commiseration argues not by reason, but affects with passion. *Samuel* mourned for disobedient *Saul*, respecting his distresse not his sinne. And *David* sorrowed for that trayterous parricide, *Absalom*: his teares indeed were in vaine, yet they were pious because pitifull. We may bestow pitie vpon an offendour that is dying; not to saue him, but to comfort him: we may pitie an offendour that is liuing, *Ad suslentationem natura, non ad fomentum culpe*. We may haue compassion vpon his nature in which he is like vs, and not cherish his vice, in which we should be dislike him. From these it is euident, how far compassion is lawfull, and how inordinate. But because the word Lawfull may only insinuate a tolerancie (for things indifferent, and not in themselues absolutely good, may be permitted, and according to that acceptation lawfull) the next reason challenges place; which is grounded vpon command: and first of Nature.

*Nature.*  
*Athan. q. 118.*

Φύεται δέ τοι φιλάλληλον εἰς τὸν τοῦ αὐτού πόνον ἔσθιεν, saith *Athanasius*. God hath so guided Nature, that shee makes her best workes, as like as shee can to God. Man was created according to his owne image, and is naturally in nothing more like him than in mercy. In each creature there is *vestigium creatoris*, the foot-steppe of the creator; in man his image. The most sauage cruelty hath its li-mits: Beares agree amongst themselues; and the *Canibals* that deuoure their enemies, nourish their neighbours.

neighbours. As bodies are naturally contiguous, so are our affections: Wee are as neare by loue as they by touch. A man had as good be a stocke, as a man without a neighbour. Wee are better than beasts only in discourse; so that our perfecti-  
on depends vpon a fellow. The cause why this  
fe'lowship is so necessarie, is the necessity of a  
mutuall relief; which is as well afforded by  
compassion, as in a gift. My minde may be as  
liberall as my hand; and if pouertie curbe my  
bounty, yet maugre misfortune I can bestow the  
naturall beneuolence of pitty: Which is to be  
accepted, sith it was the commendations of Agesi-  
laus, that *καὶ πλεῖστος οὐατίτης αἱματίτης τρεφούμενός μάνειος* Xenoph oraz. do-  
mum. *αγεσίλαος.*   
Hee respected those friends that would doe him a curtesie, more than those that could  
doe it; preferring the beneuolence of minde, to  
the possible beneficence of fortune. If I cannot  
grieue, yet I can loue; if by misfortune I cannot  
succour, yet by nature I can pity. By commis-  
eration though I cannot free my friend, yet I can  
ease him, Nor is it my sorrow that so helps him,  
but its cause, Affection: for it addes ioy to the  
afflicted, that hee is beloued euен to compassion.  
As wee are men, wee must be sociable; if wee bee  
sociable, when occasion serues wee must pity.  
That loue is counterfeit which cannot grieue,  
& societie is nothing worth without sympathie.  
So rarely inbred is this pafion, that there is scarce  
any thing attained so easily, and good so natural-  
ly. *Misericordias mentes ad compassionem dolen-* Epist. 75.  
*timm*

*tium necessario cogit affectu, saith S. Bernard. Mercie*  
is so naturall to good mindes, that it doth not per-  
swade to compassion, but compell. So that though  
they would not pitie, yet they must; it being to  
them so naturall that it is vnauoidable. Now as  
nature rules the creatures, so the Creator rules na-  
ture; so that her prescript is but subordinate to his  
law, and shee onely proclaines what God first de-  
crees. Thus we may inferre that it is Gods com-  
mandement, because hers; but by reason that we  
may see the Almighties will in the bright mirrour  
the Scripture clearer than in that dimme one of  
Nature, 'tis safest to haue recourse to it, where we  
shall finde that also: It is commanded by God.

*Estatemisericordes, sicut & pater vester est miseri-  
cors, saith Christ, S. Luk. 6. 36. Be yee mercifull as  
your Father is mercifull. Actum est. A further proofe  
might sauour of incredulitie. Loe here the com-  
mand both of God and Nature; 'tis the Decree of  
Iesus Christ, God and Man. In which is a precept  
and an exhortation. He commands by his power, *Be  
yee mercifull*; and perswades by an example; *Sicut  
pater &c. As your Father is mercifull*. That statute  
must needs be good, which God enacts, and that  
action must needs therefore be iust, of which he is  
the example. Our first parents desired to be as  
God, and their ambition was rebellion. Yet loe we  
must labour to be as God, and our desire shall be  
religion. To aspire to be equall with God, is trea-  
son against his Maiestie: to indeauour to be like  
him, is obedience to his precept. The pride of their  
ambition*

ambition attempted an equalitie; but the loue of our obedience aimes at a likenesse. His mercie is above all his workes, wherefore if you will be most like him, *Estate misericordes; Be you mercifull;* so you shall be as neere him by assimilation, as your first parents were distant by their ambition. Their vainly intended equalitie was punished with iudgment, and your likenesse in mercy shall be rewarded with mercy. *Deus non miseretur nisi propter a-* Aqui. 222. q.  
*morem in quantum nos amas ut aliquid sui,* 30. Art. 2. ad 11.  
*quibus.* God therefore pities vs, because he loues vs, and onely loues vs because we are like him. He will pitie the mercifull, because he loues them, and he will loue them because they are so like him. Wherfore he will be mercifull vnto the mercifull; and therefore *Blessed are the mercifull, for they shall obtaine mercie,* S. Math. 5. 7. S. Mat. 5. 7. Heark beloued; *Blessed are the mercifull, not barely happie; honoured with riches of God, not with the slender opulency of fortune.* Are there any then amongst you ( my brethren ) which haue cloathed Christ when he was naked, fed him when hee was hungrie, and giuen him drinke when he was thirstie? if there be any, *Come yee blessed of the Lord, and inherit the kingdome, prepared for you from the foundations of the world.* S. Math. 5. 14-23. 26. Inherit that in this world by the stable possession of a certaine hope, which you shall inherit in the life to come, in the fulnesse of ioy for euermore! Be not slow to pitie; for it is easie; bee not doubtfully curious to receiue it, for it is lawfull: Refuse it not stubbornly, sith tis naturall; at

least condemne it not rebelliously: for 'tis the command of God. Pitie thy kinsmen with *Joseph*, for they are thy flesh. Haue compassion vpon thy countrimen with *Jeremy*, for they are thy brethren: Be mercifull to those of thy religion, for yee are one in Christ Iesus; yee are of one household of faith. Pitie thy brother for his owne sake; for so thou maiest comfort him: haue compassion vpon him for thine own sake; for so thou maiest expect a retributiō in thy misery. Giue vnto the poore, & so lend vnto the Lord, and he wil pay thee: or giue vnto the poore, & so pay vnto the Lord what he hath lent thee. *Quid habes quod non acceperisti?* What hast thou, which thou hast not received? & what canst thou bestow, but what thou hast borrowed? If thou giuest to the poore, thou giuest to Christ; if thou giuest to Christ, thou giuest to God: Nor is it so much a gift as a debt; *De illius das qui imber ut des.* May not God do what he wil with his own? If his eye be good, let not yours be therefore euill. For what you bestow is none of yours, but his only that commands you to give it. If then God forgiue thee thy debt, take not thy brother by the throat for his. Doth the poore owe thee any thing? remit it: for in hauing more than is necessary for thee, thou owest as much to him. If thou hast more than thou needest, thou hast more than thine own. *Superflua dimissum necessaria sunt pauperum.* The ouerplus of the rich are the necessaries of the poore. A niggardly hand may oppresse as much as a violent. *& res aliena possidentur, cum superflua possidentur*

*Idem. ibid.*

*Idem. ibid.*

dentur. When you whoord vp that which you do not want, you spoyle the poore of that which they want. *A nobis extrahitur crudeliter quod consumetur inaniter.* That is cruelly extorted from the needy, which is lauishly spent vpon thy lust. Sith then God hath giuen to thee, imitate him in being bountifull to thy brother. Let Gods almes be thy almes, and what his mercie hath bestowed vpon thee, let thy pitie diuide vnto thy neighbour. Briefly, though the Shabeans robbe *Job*, yet let *Eliphaz* pity him: though the Lord by affliction trye him, yet let *Bildad* and *Zophar* haue compassion vpon him; and though he be persecuted by Satan his enemy, yet at least, Haue pitie vpon him (O yee his friends). *Friends!* yea, but very small ones; In my Text they are put in a parenthesis, and are no neerer than almost quite out. Prosperi-  
tie may haue choise of acquaintance; but onely miserie is the touch-stone of a friend. Tis true indeed, the Man of the East had diuers friends, but now they abhorre, and are turned against the poore man, *Job, Job. 19.19.* So fickle is the amity of parasiticall friends, that the inconstancy of time and fortune can sterne its Nature. Now if we will loue constantly, we must loue well; and if we will loue well, we must loue vertuously. So that our friendship must principally respect goodnesse, both in our selues and friends. He that cannot affect himselfe, cannot affect another; and he that loues iniquitie, cannot loue himselfe: For he hates his owne soule, *Psalms. 13.15.* *Cum ergo ediffem animam*

S. Aug. ad  
Mart. epist. 155.  
de vera amici-  
tia.

*animam meam, verum amicum quomodo habere potest.*  
*xam, ea mihi optantem in quibus ipse meipsum patie-  
bar inimicum?* saith S. Augustin.

If in louing sinne I hate my soule, how can my vicious friend be my true friend, which onely can wish that content vnto me, the desire of which makes me an enemy to my selfe? If then our selues be bad, we cannot loue our friends wel: & again, if our friends be bad they cannot loue vs well. The wicked is alwayes conscious of his owne vnfalhulnesse, and iealous of his fellowes constancy by his guiltiness of his owne inconstancy; he loues without trust, as if he would one day hate, and his friendship is alwaies startled with suspition. The vicious then cannot loue, for they dare not trust; though they be confederate and ioyned by company, they are diuided in heart: so that religion onely and goodnessse can vnite the soules. A vertuous friend-ship corrects Nature, and what shee hath diuided in bodies, it makes one in affection. Wherefore the Poet liuely insinuates the nearenessse of friends by diuiding their soule: as though there were not two soules, but one parted; so that himselfe had but *—Anima dimidium—* halfe a soule; his friend had the other part, and they two had but one life. S. Augustine commends this most significant and expressive description of true friendship by sharing of spirits, and the Scripture properly exemplifies in two religious friends; for the soule of *Jonathan* was knit with the soule of *David*, *I. Sam. 18.1.* So almost were they one, that they could not be absolutely

Hor. Od. lib.  
1. Od. 3.

*Confes. cap. 6.*

lutely two; and the only difference between them was, that each might be but halfe the other. This amitie is as constant as neare, and cannot be dissolved, vnlesse the friend should be vnioynted from himselfe. If *Jobs* friends had beene such, his petition would haue beene granted before framed; and as foone as he had felt affliction, he might haue demanded pitie by the title of a *Sympathie*. But they are not so affectionate as to condole, nor so neare as to haue a fellow-feeling. Wherefore if he will require compassion, he must pleade for it; which he doth in the next place, by shewing the causes of his affliction. and first the instrumentall:

*For the hand of God hath touched me.*

*The hand.*

*Quemadmodum in oculo contemplatio, sic in manu actio intelligitur, saith S. Augustine. The eye and the hand are the principall instruments of sense. The one of seeing, the nobler sense of discipline: The other of feeling, the most necessarie to the simple being. So that as we vnderstand contemplation by the Eye, so we intimate power and action by the hand. Per manus intelliguntur opera, saith S. I. Hom 2. In lib. Reg. cap. 1. Origen. The hand is the most operatiue instrument of the will; and what we doe by it commonly, we expresse by it. So that nature hath established it a custome: and in most common-wealths at any publicke election, the motion of the hand declares the assent of the will. *Vultu manuq; assentiebantur,* saith *Tacitus*. In the Romane Senat they manifested their consent by holding vp their hands; and in their Armies too, to auoide the confusion of*

*De serm. Dom.  
in mont. lib. 1.*

*Hist. lib. 4.*

*Isidorus lib. 1.*

of vocal suffrages, it was a militarie custome to signifie their mindes by their hands: withall intimating by that instrument of vigour and force, not onely their approbation, but also their constancie and readinesse to the maintaining their resolution so expressed. The Scriptures are as copious of testimonies, as their authors of customes. We will vrge a few. First, God himselfe in a solemne Protestation is said to lift vp his Hand, *Num. 14.30.* insinuating the maintenance of his decree by his power. The light of his countenance can blesse his people; but when he miraculously deliuers them and plagues his enemies, 'tis with a mightie Hand. *Psal. 136.12.* The signe of strength is in a stretched out arme; and if Israel will conquer *Amaleck, Aaron and Hur* must stay vp *Moses* Hands, *Exod. 17.12.* Alas weake *Job*? If the Hand of God be his power, and that wholly vpon thee, thy friends had neede pitie thee. The hand that can span the Heauens, must needes squeeze a worme. The Fingers of God was enough to plague a whole great nation, *Ægypt, Exod. 8.19.* Was it then possible that one miserable man should sustaine the weight of his whole hand? *Qui dat pati dat posse pati.* He that sends affliction will send patience. God is merciful as well as iust, and it was the *Hand of God.*

*God.*

Yet that might be a question, if it were not an axiome, and be disputed as but probable, if the Holy Ghost did not warrant the necessitie: God approued of *Job*, whom the Deuill slandered: Satan smote him with boiles, *Job. 2.7.* Then, was that the

the Hand of God: *Malignus spiritus malâ voluntate nocere appetit; tamen nocendi potestatem non accipit, nisi ab illo sub quo sunt omnia certis & iustis meritorum gradibus ordinata.* Thus S. Augustine answeres; The Deuill would hurt, but he wants the power: God must giue him leaue, else he cannot execute his will. Satan hath the will in himselfe, but he cannot performe it, vnalesse God lend him power. The cause is Gods, and Satan cannot persecute till he will prosecute. God of himselfe is iust, and Satan malitious; & vnalesse God wil execute his justice, Satan cannot actuate his malice. So that Gods permission is his action and the power that he lends, is stiled his *Hand*. God is Judge, Satan the executioner; 'tis the Deuills will, but Gods power. Now the Lambe is mercifull, but the Dragon is cruell; and though Satans malice would crush vs, yet the hand of God will but Touch vs.

*Had he touched.* And 'tis enough; for at the touch of the Lord, the mountaines smoake: and are the wicked any thing saue an heape of transgression? is the world of man ought else saue a mountaine of sinne? We are nothing saue a lumpe of disorder, a Babel of contumacie, built so high that our rebellion may reach to Gods eares, and need not with the bloud of Abel, crie, but whisper, for a vengeance: a fraile masse of confusion, on which if he doth but blow, he puffes vs into a nothing; and if he wil but touch this Babylon, our smoake must ascend for euernore. Yet is he not more iustice than mercie, & can expresse himselfe to be both at

E once.

*Aâ Simpl. l. 2.  
q. 1.*

once. So that the Scripture attributes to him a three-fold touch, *s. Tactum iusticie, tactum misericordiae, & tactum medium, or temptationis.* He confounds by the touch of iustice, when hee will reuenge; So the Lord of hosts shall touch the land, and it shall melt away, *Amos. 9.5.* He comforteth by the touch of his mercie, when he will forgiue; for so Iesus touched the Leper, and he was healed, *S. Math. 8. 3.* He toucheth by the touch of his mercie and iustice together, when he will trie; and so the hand of God hath touched *Job.* In whose tryall, respect the affliction, and view Gods Iustice; looke vpon the end, and behold his mercie. He was sinfull, therefore might lawfully be punished, yet God afflicts him more to proue him, than to punish him. The Lord will rebuke him, yet not in his anger; he will chastise him, but not in his wrath. Because he hath sinned he may, I and shall be afflicted, and yet by that scourge not so much punished as proued. Thus all things proue to the good of the elect. If they sinne, they shall be punished; yet their punishment shall be the witnessse of their triall, and that the path-way to their glorie. God will not cocker his children, but correct them; and strike hardest where he loues most. The man after his owne heart shall roare for paine: and iust *Job* complaines, *The hand of God hath touched mee.*

*Mee.*

*Vox clamantis in deserto;* The voyce of one crying in the Wildernesse: That was *S. John Baptist:* Here is another *vox clamantis*, the voyce of a crier; 'tis

tis in the wildernes too. His soule was desolate, and affected vncouth places as much as *Dauid, who was like a Pellican of the wildernes, and like an Owle of the Deserts.* He was the Baptist too, but merely passiue, *Baptismosanguinis*; he was baptizd with the baptisme of affliction: and that he is a Crier as well as *S. John*, is intimated by his name; *Job*, which signifies a fearefull howling. We know the storie of him, and the scope of it. i. the manifesterion of Gods triall of mans patience in miserie. Each one knowes the afflictions of the man of the East, *Job*: but who takes notice of the woman of the North, our Metropolis? Here is a third *vox clamantis*, the voyce of one crying, I and in the Desert. For loe Satan the Dragon hath persecuted her as the woman in the wildernes. Nay her whole selfe not long agone was but a wildernes, if you will take a Desert for a place desolate. *Rev. 12.14.* S. Gregories complaint was renewed, and the ruines by him deplored truly patterned in that example. *Habitatores non ex parte subtrahuntur, sed pariter corrunt. Domus vacue relinquuntur. Filiorum funera paretes aspiciunt, et sui eos adinteritum hæredes precedunt.* The stately towers of Sion were become the habitation of Satyres, her people not by degrees plucked vp, but mowed downe together in full swathes. Lo, a lamentable spectacle! The Grand-sire, by a preposterous priuiledge of suruiuing, heire to his intestate Nephew. You might haue beheld youth the first borne of death, and the gray haires descending latest to the graue.

The great Temple of Ierusalem, that liuing house of God, the company of Christians was so vnioyted, that there was scarce a stone left vpon a stone; a man to conuerse in safetie with his neighbour. A pestilent disease disordered nature. The graue snatched what nature denied, the strongest. *Nec hoc parentes heus sibi superstites effugerit spectaculum.* Parents were mourners for their children, and closed those eyes which should haue wept at their funerals. The graues were as full of carkasses as the houses of inhabitants; and the poore remnant that were left and reserued from this fatall captiuitie, were not so much the parts as the ruines of a City. *Troynouant* was indeed new Troy, the wretched daughter of an vnhappy mother. *Beth-rapha* was turned into *Bochim*; The house of health, not to an edifice but a bare place of weeping. You should not haue mis-called a matron *Naomie*, but called her *Mara*; not a beautifull spouse but a distressed widow. Lo, gasping *Rachel* would haue the name; for in those fearefull plagues the fathers son of his right hand, his darling babe was but *Ben-oni*, the son of sorrow. God Almighty had withdrawne the light of his countenance from vs; The Arke of our saluation was wel-neare taken, and the lamenting mothers, bowing themselues for trauell, haue brought forth their first-borne abortiues; an vntimely fruit of a name, distractedly inquisitive, *Ichabod*; where is the glorie? *Quam penè furna regna Proserpinae, & indicantem vidimus Eacum!* one foote was in the graue, and (O Lord) how almost did

did our soules goe downe into the pit ? There was no *Isiah* to saue the liuing from death ; no *Elias* to raise the dead to life. The wise perished as the foolish , the Priests as the peasants, both promiscuously interred together ; so that each sepulchre was a charnel-house, each graue a Golgotha. *Belsazar* trembled for a light threat : The hand of God appeared to vs , not writing on a wall, but a whole Kingdome, grauing the name of desolation in the black characters of the Pestilence , and each doors fatall & common motto, **Lord haue mercy upon vs.** Graues were scarcer than houses, and the earth more streightned to receiue the dead, than the habitations the liuing. So that necessitie made one pit a common sepulchre, and the whole Citie *Ezekiels* field. Yet loe , those afflictions which should haue corrected , haue hardned vs. <sup>Mal.3.8,9,10.</sup> <sub>11,12.</sub> Will a man spoyle his gods : saith the Lord : yet yee haue spoyled me : but yee say, Wherein haue we spoyled thee? In tythes and offerings. The Priest-hood is become a derision, the Ministerie a contempt, and the Church robbed by contentious flocks and sacrilegious Patrons. Wherefore ye are cursed with a curse; for yee haue spoiled me ( saith the Lord ) cuen this whole nation. But bring yee all the tythes into the store-house, that there may be meate in mine house, and proue me now herewith ( saith the Lord ) If I will not open the windowes of heauen vnto you, and powre you out a blessing without measure. And I will rebuke the deuourer for your sakes----. And all nations shall

call you blessed; for yee shull be a pleasant land; saith the Lord of hosts. Pride, fulnesse of bread and deceit in the citie; Oppression and barbarous malice in the countrie: these are the weapons which we haue whetted against our owne soules, and the broken reedes that pierced the hands of thosē that leaned on them. How many townes may we see turned into open fields, religion decayed with nature, the Church with the parishioners; land-lords metamorphosed to wolues, seruants into doggs, villages into sheep-coates, and families into shep-heards Curres! Because the blessing of God was troublesome, and the multitude of men seemed a burthen vnto vs, loe, the iust Lord hath eased vs in his indignation, and in a moment swept away (by warre and pestilence) aboue an hundred thousand. He hath recompenced our ingratitude with vengeance, and which of vs all haue not lost a kinsman? O then, *Haue pitie vpon vs, haue pitie vpon vs, (O yee our friends)* for the hand of God hath touched vs. Yet the Lord is mercifull and gracious, and in the middest of iudgement hath remembred mercie. Our great Citie Nineueh, and her King hath repented in sackcloth and ashes, sorrow and humilitie: and behold the Lord hath beene more mercifull than man. Though *Jonah* hath prophesied iudgements, he hath turned them into consolations. Behold, Syon is againe inhabited, and who can number her towers? The voice of gladnesse is heard in her Palaces, and songs of thanks-giving in stead of the mourning of *Hadad-rimmon*: *Moses* is

is heard, and the request of pious gouernours now fully granted. The Lord is returned vnto the many thousands of Israel. *Reioyce therfore O my soule, againe I say reioyce.* O let vs remooue the Leprosie of sinne from our soules, as God hath remooued the black spots of the Pestilence from our bodies. *O be ioyfull in the Lord all ye lands, all sorts, all persons, young men and maidens, olde men and children, praise yee the Lord.* So shall God render vnto us seuen fold ; the wombes of our young women shall be fruitfull, and your children shall play by thousands in the streets; the strength of our young men shall breake a bowe of steele, and the gray hayres of our auncients shall descend with ioy & reuerence into the graue. O then beloued quickly, to day if you will heare, cast off the menstruous cloathes of Hypocrisie and wickednesse, and present your foules, your naked soules as a sacrifice without blemish vnto the God of your saluation. *Come taste and see how good and gracious the Lord is. Take the Cup of saluation, and sing with Angels and Arch-angels, Glorie to God on high, in earth peace, and good will towards men. wee praise thee, wee blesse thee, we glorifie thee, &c.*

F I N I S.